

# the Alliance Weekly

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OF RELIGION

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JAPANESE FARMERETTE

*In this issue*

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# The Editorial Voice

## WHAT ABOUT REVIVAL?—IV

### *How to Have a Personal Revival*

I have previously shown that any Christian who desires to may at any time experience a radical spiritual renaissance, and this altogether independent of the attitude of his fellow Christians.

The important question now is, How? Well, here are some suggestions which anyone can follow and which, I am convinced, will result in a wonderfully improved Christian life.

1. Get thoroughly dissatisfied with yourself. Complacency is the deadly enemy of spiritual progress. The contented soul is the stagnant soul. When speaking of earthly goods Paul could say, "I have learned . . . to be content"; but when referring to his spiritual life he testified, "I press toward the mark." So stir up the gift of God that is in thee.

2. Set your face like a flint toward a sweeping transformation of your life. Timid experimenters are tagged for failure before they start. We must throw our whole soul into our desire for God. "The kingdom of heaven suffereth violence, and the violent take it by force."

3. Put yourself in the way of the blessing. It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met. There are plainly marked paths which lead straight to the green pastures; let us walk in them. To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another.

4. Do a thorough job of repenting. Do not hurry to get it over with. Hasty repentance means shallow spiritual experience and lack of certainty in the whole life. Let godly sorrow do her healing work. Until we allow the consciousness of sin to wound us we will never develop a fear of evil. It is our wretched habit of tolerating sin that keeps us in our half-dead condition.

5. Make restitution wherever possible. If you owe a debt, pay it, or at least have a frank understanding with your creditor about your intention to pay, so your honesty will be above question. If you have quarreled with anyone, go as far as you can in an effort to achieve reconciliation. As fully as possible make the crooked things straight.

6. Bring your life into accord with the Sermon on the Mount and such other New Testament Scriptures

as are designed to instruct us in the way of righteousness. An honest man with an open Bible and a pad and pencil is sure to find out what is wrong with him very quickly. I recommend that the self-examination be made on our knees, rising to obey God's commandments as they are revealed to us from the Word. There is nothing romantic or colorful about this plain, downright way of dealing with ourselves, but it gets the work done. Isaac's workmen did not look like heroic fighters as they digged in the valley, but they got the wells open, and that was what they had set out to do.

7. Be serious-minded. You can well afford to exclude fewer comedy shows on TV. Unless you break away from the funny boys, every spiritual impression is liable to continue to be lost to your heart, and that right in your own living room. The people of the world used to go to the movies to escape serious thinking about God and religion. You would not join them there, but you may enjoy spiritual communion with them in your own home. The devil's ideals, moral standards and mental attitudes are being accepted by you without your knowing it. And you wonder why you can make no progress in your Christian life. Your interior climate is not favorable to the growth of spiritual graces. There must be a radical change in your habits or there will not be any permanent improvement in your interior life.

8. Deliberately narrow your interests. The Jack-of-all-trades is the master of none. The Christian life requires that we be specialists. Too many projects eat up time and energy without bringing us nearer to God. If you will narrow your interests God will enlarge your heart. "Jesus only" seems to the unconverted man to be the motto of death, but a great company of happy men and women can testify that it became to them a way into a world infinitely wider and richer than anything they had ever known before. Christ is the essence of all wisdom, beauty and virtue. To know Him in growing intimacy is to increase in appreciation of all things good and beautiful. The mansions of the heart will become larger when their doors are thrown open to Christ and closed against the world and sin. Truth.

9. Begin to witness. Find something to do for God and your fellow men. Refuse to rust out. Make yourself available to your pastor and do anything you are asked to do. Do not insist upon a place of leadership. Learn to obey. Take the low place until such times as God sees fit to set you in a higher one. Back your words with your intentions, with your money and your gifts, such as they are.

10. Have faith in God. Begin to expect. Look toward the throne where your Advocate sits at the right hand of God. All heaven is on your side. God will not disappoint you.

If you will follow these suggestions you will surely experience revival in your own heart. And you can tell how far it may spread? God knows. We desperately the church needs a spiritual resurrection. And it can only come through the revived individuals.



*Salvation becomes real only in those to whom*

# Christ Is Lord

By REV. WILLIAM J. KRUTZA

ONE word basic to Christian teaching but which has lost its forcefulness because it has been overused and misused is the word *believe*. Many Christians do not know what is included in it. The dictionary meaning needs to be carried into the realm of the Christian life.

To believe means to have faith or confidence *in* or *on* a person, or to have convictions, especially religious convictions. We need a return to New Testament believing which results in convictions. Much of today's evangelical Christianity, although it has the content of belief, lacks the conviction of belief.

Acts 16:31 contains the dynamite that would blow apart most of our modern "just believe" evangelism. Rather than seeking true-as-gold converts with convictions we seem to be specializing in securing a number of so-called converts to make our individual and church evangelistic records praiseworthy in the evaluation given by others of like persuasion. It is far better to have one genuinely fresh, usable egg than two dozen half-spoiled eggs. Can we sacrifice quality for quantity in the Christian realm without expecting to pay the price for our choice?

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Notice: "Believe on the *Lord* Jesus Christ." In other words, salvation comes through a conviction that Jesus Christ is Lord.

The doctrine of the acceptance of Christ as Saviour now and as Lord at another future date has crippled much of our witness. This doctrine is popular with those who look at numbers of converts rather than at the quality of life produced. This doctrine will always fill a church on

Sunday morning but never on Wednesday night. This doctrine is not to be found in the New Testament, which we hold to be our exclusive guide pertaining to our faith and practice.

The gospel writers teach us that Christ is Lord. We would have to admit mistakes in the text if we said that their usage of the word *Lord* was not significant. John the Baptist preached, "Prepare ye the way of the *Lord*" (Matt. 3:3; Mark 1:3; Luke 3:4). The angelic announcement unto the shepherds was, "For unto you is born this day in the city of David a Saviour, which is Christ the *Lord*" (Luke 2:11). Jesus Himself also taught His lordship. "Ye call me Master and *Lord*: and ye say well; for so I am" (John 13:13). "The Son of man is *Lord* also of the sabbath" (Matt. 12:8; Mark 2:28; Luke 6:5). "And why call ye me, *Lord, Lord*, and do not the things which I say?" (Luke 6:46). The gospel writers, recording these words by the inspiration of the Holy Spirit, give the earliest New Testament teaching concerning the claims of Christ upon the lives of all believers everywhere.

The doctrine of the lordship of Jesus Christ is also clearly taught in the Book of Acts, the Epistles and The Revelation. Peter preached, "And it shall come to pass, that whosoever shall call on the name of the *Lord* shall be saved" and "God hath made that same Jesus, whom ye have



*The pastor of the First Baptist Church in Galva, Ill., declares that a person who believes in order to be saved but who has no idea of yielding himself to the control of Christ as Lord and Master of his life is not a genuine believer in Christ.*



Josef Muench

*He casteth forth his ice like morsels . . .  
He sendeth out his word and melteth them."*



crucified, both *Lord* and *Christ*" (Acts 2:21, 36). Paul's great confession concerned the lordship of Jesus Christ. "Who art thou, *Lord*? . . . I am Jesus" (Acts 9:5). It is also recorded that "a great number believed, and turned unto the *Lord*" (Acts 11:21). Probably the clearest verse on this subject is to be found in Romans 10:9, "If thou shalt confess with thy mouth Jesus as *Lord*, . . . thou shalt be saved" (A.S.V.). "If any man love not the *Lord* Jesus Christ, let him be Anathema Maranatha" (1 Cor. 16:22). "For God hath not appointed us to wrath, but to obtain salvation by our *Lord* Jesus Christ" (1 Thess. 5:9). And in The Revelation, "The Lamb shall overcome them: for he is *Lord* of lords . . . and his servants shall serve him" (17:14; 22:3).

Possibly most of us are afraid to take a definite stand for the doctrine of the lordship of Christ because of the effect upon our believing and living. Are we afraid that we shall not attract the masses to the church? Are we afraid that such a doctrine might cut into the methodology of our organizations? Are we afraid that such a doctrine might cause a moving among church members whereby some will become angered and vow to discharge the preacher?

There is no hope for a revival until Christ is recognized as *Lord*

of the individual Christian and of the church. We cannot expect great things from God as long as we acknowledge Christ only as our escape from hell and our ticket to heaven. The devil believes that Christ is able to save sinners, yet he is eternally doomed to hell.

"For to this end Christ both died, and rose, and revived, *that he might be Lord* both of the dead and living" (Rom. 14:9). This was the whole purpose of the life, death, resurrection and ascension of Jesus Christ. He came to bring a world of sinners back under His domain. Once under the lordship of self and Satan, they are now under His lordship through the new birth.

It is impossible to be a Christian and continually deny Christ's authority in our lives; yet many so-called believers have never given Him His rightful place—the place of ownership. As was true in the life of the Philippian jailer, so shall it be true in our lives today; salvation came to him and his house when there was a confession and a conviction about Christ as *Lord*.

In an hour when so many voices call us to "believe" let us test the doctrine's depth before accepting it. When we know the full content of our doctrine—and the fuller the content the fuller will be the experience—we shall not lack for assurance of salvation or joy of service. We shall not rush people into publicly confessing Jesus Christ as Saviour, which has no scriptural support, but shall endeavor by every prayerful means to lead our converts into believing in and confessing Jesus Christ as *Lord*.

If we could get people to "just believe" the *fullness* of the Biblical message of Christ rather than one portion of it, we would soon have a church filled with people crying out like Saul, "Lord, what wilt thou have me to do?" And like Isaiah they would answer the Lord with "Here am I; send me." The world would soon marvel at our deeply rooted convictions and would lose their familiar, and partly true, accusation concerning hypocrites in the church. They would stand in amazement as was recorded of old, "They marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

## Father, Long Before Creation

About three years ago a Chinese student at a Christian conference was held in Peiping and this hymn, which voices the strength of a stand for God in the face of threats against life itself, was introduced. By F. P. Jones, who was a missionary in China, translated it into English, and says of it "It is a Christian manifesto in the face of Communist pretensions."

*Father, long before creation*

*Thou hadst chosen us in love;  
And that love, so deep, so moving,  
Draws us close to Christ above:  
Still it keeps us, still it keeps us,  
Firmly fixed in Christ alone.*

*Though the world may change  
fashion*

*Yet our God is e'er the same;  
His compassion and His covenant  
Through all ages will remain:  
God's own children, God's own children  
Must forever praise His name.*

*God's compassion is my story,  
Is my boasting all the day;  
Mercy free and never failing  
Moves my will, directs my way:  
God so loved us, God so loved us,  
That His only Son He gave.*

*Loving Father, now before Thee  
We will ever praise Thy love;  
And our song will sound unceasing  
Till we reach our home above:  
Giving glory, giving glory,  
To our God and to the Lamb.*



## Quotes from Our Contemporaries

PHILIP E. HOWARD, JR., editor of *The Sunday School Times*, observes:

"How can we be right with God and wrong with others? Character and conduct cannot be separated. Belief and behavior are twin sisters."

In *The Beacon and Evangelist*, edited by ROY A. THOMPSON suggests record-breaking church membership in our nation may be but the flowering of "easy religion":

"The increasing church membership does not seem to have much effect on the general spiritual or moral life of the nation. . . . Could it be that too much of the religious life represented by the large church membership figures is the kind of 'easy religion' promoted by nationally known clergymen where God comes a sort of a master psychiatrist who will help you get over your difficulties? . . . The need has never been greater for a revival of New Testament Christianity—the kind that really changes one's life and environment."

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*Tradition offers the only credible explanation of*

# How the Gospel First Came to India

By REV. PAUL C. HAAGEN

*The evangelistic campaigns held by Billy Graham in South India have awakened renewed interest in the churches of Travancore, which trace their history to the ministry of Thomas the apostle. Another article appeared in THE ALLIANCE WEEKLY for January 11.*

TRADITION has so intertwined the name of Thomas with that of India as to make the two inseparable. It is said that St. Thomas came by sea from Arabia to the Malabar Coast of India in the year 52 A. D. Disembarking at the then well-known port of Cranganore, he followed apostolic tradition by preaching the gospel of a crucified and risen Christ to the Jews in the colony of Palayur near Cochin. Later he extended his ministry to the Hindus of the same area. Six churches on the west coast and one slightly inland are reputed to have been founded by him. All these are within an area of 130 miles.

Later he went to the east coast. At the site which has since developed into the modern city of Madras he was so successful in winning converts from among the Brahmans that a plot was formulated to take his life. His assassins first accosted him at his usual residence in a small cave on Little Mount, almost eight miles south of the business district of Madras. For the moment the apostle was able to avoid King Mahadevan's suborners by fleeing through a small aperture in the rock wall of the cave. He is reported to have run three miles to the knoll that now bears his name (St. Thomas Mount). Here he was pursued and thrust in the back with a lance while in the act of prayer. (Another version of his death represents it as an accident. According to this story he was unwittingly shot to death by the arrow of a fowler.) His body was buried in Mylapore, Madras, where a fragment of his bones is still kept

in the transept of the Mylapore Cathedral for the adoration of religious pilgrims, according to the usual Roman Catholic practice. Roman Church tradition further asserts that his bones (or at least most of them) were later removed to Edessa in the second century. The first interment is listed as 68 A. D. This date limits the apostle's Indian ministry to approximately sixteen years.

Support for the tradition is found in the fact that a sea voyage such as St. Thomas was purported to have made would have been possible in his day. From ancient times there were three great trade routes connecting India with the Middle East. One was the difficult overland route by way of the Khyber Pass. The other two were by sea: the Persian Gulf route and the Red Sea-Arabian Coast route. A discovery by Hippolus in 45 A. D. greatly shortened the time required for travel by the last named route and thus increased its use. By making use of the southwest monsoon wind (called the Hippolus, after its discoverer) a ship could sail from Okeles (near modern Aden) to the Malabar Coast in about forty days. Thus Thomas not only could have sailed in relative comfort for those days, but would actually have been traveling the crack express line of his time. That he did so would seem to be borne out by the statements (if the report is true) of the inhabitants of the Isle of Socotra (off Somalia in the Arabian Sea), who told St. Francis Xavier that Thomas sailed from their island for Malabar.

Further support comes from evidences that the Jews had a colony at Palayur during this period. The foundations of a synagogue still stand at this place. It would seem that the Jews played a prominent part in the lucrative trade that existed between India and the West, especially between the spice coast (Malabar) and the wealthy city of Rome. At a later date Alaric, the Goth, as part of his demanded ransom from Rome, listed 3,000 pounds of pepper. According to the tradition of the St. Thomas Christians, their founder came to India in the company of "Habban, the merchant." The name Habban is obviously Jewish. It seems quite reasonable that Thomas may have made the friendship of this Jewish merchant, may have accompanied him to the Jewish colony on the Malabar Coast, and from that vantage point may have evangelized not only the Malabar but also the Coromandel Coast of India.

The Church of Malabar itself claims to have been founded by Thomas. It is significant, however, that no other church makes such an assertion and not all the Malabar Christians are of this opinion. Besides those who avow they are the progeny of Indians baptized by St. Thomas, there is also a section of this church known as Sudhists who acknowledge themselves to be the descendants of Christian emigrants from Syria. This group of believers established themselves in India about the third century. They maintained contact with the East Syrian Church (generally called Nestorians) until the end of the sixteenth century.



This has led some to look upon the Church of Malabar as a product of Nestorian missionary activity.

It is noteworthy that the Nestorians have never taken credit for the introduction of Christianity into South India. Although the Christians of South India were under the influence of the East Syrian Church for many years, the latter body has never repudiated the Thomas tradition but has rather acknowledged it as being in line with their own belief. Furthermore the anecdote is accepted at face value by the non-Christians of the area and St. Thomas is given a place of respect and veneration among them.

Historic records contain references both favorable and unfavorable to the Thomas tradition. In 1293 A. D. the famous world traveler, Marco Polo, visited the tomb of the apostle at Mylapore. He wrote: "The Saracens also hold St. Thomas in great veneration and call him . . . Saint. Christian pilgrims carry away earth from the spot where the saint was killed . . ."

In the fourth century Gregory Nazianzen, one of the most eloquent orators of the Early Church, spoke of Thomas as laboring in India. It is recorded he replied thus to the Greeks of Constantinople who reproached him for being a foreigner:

"And the Apostles, were they not foreigners . . . Andrew in Epirus, John in Ephesus, and Thomas in India?"

Ephrem Syrus, a contemporary of Gregory and the most prominent of the Syrian Church fathers of the fourth century, the greatest orator and hymn writer produced by that Church, wrote the following concerning Thomas in one of his many metrical hymns: "Blessed be Thou, Apostle, whom the great King has charged to raise India to the dignity of the spouse of His Holy Son" (*Syriac Breviary*).

According to Jerome Eusebius in 190 A.D., Demetrius, Bishop of Alexandria, received a request from Indian Christians to send them a teacher of Christian doctrine. A celebrated philosopher named Pantaenus, first teacher of the catechetical school of Alexandria and teacher of Clement of Alexandria, offered himself for this work. Jerome further adds the interesting fact that on this trip Pantaenus discovered the Hebrew Gospel of Matthew.

It should be borne in mind that Philo and some of the church fathers deny the apostolic origin of the Indian Church as implied above. Beyond this point we cannot force our way. As yet there is no positive evidence that Christianity was pres-

ent in India earlier than the century after Christ.

The tradition of St. Thomas is largely an oral one, written not on the hard surface of changeless stone nor yet on flimsy sheets of enduring parchment. It is rather etched deeply on the fleshy tables of the hearts of those who cherish the divine gift of life in the communication which Thomas is believed to have been God's instrument. Those who doubt it are like the apostle himself in that they demand proof. They will not believe unless they are shown, unless they can put their finger on the gaping wound of fact. The historian cannot say: Reach hither thy finger and handle the evidence. But he can ask the pertinent question: Without the tradition what explanation is there for what we now see? What explanation is there for this strong indigenous church, almost as old as Christianity itself, within the confines of a caste-ridden country that has generally been conceded to be the most stubborn enemy of the cross? How did this early church get its foothold that two millenniums of persecution, neglect and segregation have not been able to dislodge? the church produced by two long centuries of modern missionary effort able to survive so stern a fate?

## Treasures from St. Anselm

ST. ANSELM (1033-1109), ARCHBISHOP OF CANTERBURY

Hast thou found, O my soul, what thou wast seeking? Thou wast seeking God, thou hast found Him to be supreme over all and in all. This is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity; and that this is everywhere and always.

O Lord, my God, say to my longing soul what else Thou art than what it has seen, that it may clearly see what it desires. It strives to see more, but beyond what it has already seen, it sees nothing but darkness. Nay, rather it sees not darkness, for there is no darkness in Thee; but it sees itself unable to see more on account of its own darkness.

Why this? O Lord, why this? Is its eye

darkened by its own weakness, or dazzled by Thy splendor? Surely it is both darkened in itself and dazzled by Thee. It is also obscured by its own shortness of vision and oppressed by Thine immensity. It is limited by its own narrow range, and is overpowered by Thy amplitude. For how vast is that light from which every truth radiates that dawns upon the rational mind! How infinite the mind which sees at a single glance all that has ever occurred; and which knows by whom and through whom and in what way all things have been created from nothing! What purity, what certitude, what glory is here! This surely transcends all that the created mind is able to comprehend.



# The Religious Caravan

DAVID R. ENLOW, News Editor

## AT HOME

**Canadian archeologists to work in Jericho:** Three Canadian archeologists shortly will leave Canada to take part in excavation work on the site of the ancient Biblical city of Jericho. Dr. A. D. Tushingham, of the Royal Ontario Museum, who will head the team, says the archeological project is the first undertaken outside Canada by a Canadian institution. The *Toronto Globe and Mail* will sponsor the team's work.

**New theology doctorates conferred last year:** The U. S. Office of Education reported a decline in the number of doctor of theology degrees awarded by colleges, universities and seminaries during the 1954-55 academic year. But there was an increase in bachelor's degrees in theology, religious education and Bible. Fewer master's degrees in religious education and Bible were given, but more in theology. A total of 149 earned doctorates in theology were conferred, as against 169 the previous academic year. Master's degrees totaled 93, compared with 657 the year before. Bachelor's degrees numbered 4,524 as against 4,463.

**U. S. bars permanent residence for Archbishop Boris:** The United States, charging the Soviet Union with "clear violation" of the Roosevelt-Litvinoff agreement of 1933, has flatly refused to grant Russian Orthodox Archbishop Boris permanent residence in the United States as the Moscow Patriarchate's Exarch for North and South America. Both positions were stated in a note sent to the Soviet Foreign Affairs Ministry. The texts of both notes were made public simultaneously.

**Protestants hold Congress of Prayer:** More than two hundred clergymen and laymen from thirty-six states participated in a Congress of Prayer at National Presbyterian Church in Washington, D. C. Among leaders of the three-day sessions were Dr. Frank C. Laubach, Dr. Glenn Clark, Dr. Billy Graham, Dr. D. Elton Trueblood, Judge Luther W. Youngdahl and Dr. Edward L. R. Olson, pastor of the host church. No advance list of speakers was announced to the public, since the emphasis was on prayer rather than on individual leaders. A committee was named by the participants to make plans for a second Congress of Prayer to be held in Washing-

ton February 11-13, 1957, shortly after the next President is inaugurated.

## ABROAD

**Sees oppressed peoples turning against Communists:** Powerful resistance movements, sparked by the moral fiber of oppressed peoples, are bringing near the liberation of countries under Communist domination, Dr. Adolph Prochazka, of New York, chairman of the Christian Democratic Union of Central Europe (CDUCE), told newsmen in Santiago, Chile. Dr. Prochazka, former Czechoslovak Minister of Health, headed a seven-man delegation from his organization attending a Congress of Latin-American Christian Democratic Unions. Host to the meeting was the Christian Democratic Union of Chile.

**Canadian cabinet minister preached in Moscow church:** External Affairs Minister L. B. Pearson preached a short sermon in a Baptist church in Moscow during his recent visit to Russia. Mr. Pearson, son of a United Church of Canada minister, said in Ottawa that on his visit last month he expressed a wish to attend church on Sunday. The pastor told the congregation Mr. Pearson was going to preach. He tried to get out of it but Canada's ambassador to the U.S.S.R., John Watkins, persuaded him to say something. Mr. Pearson said he took as his lesson, "Blessed is the peacemaker." Afterward the congregation sang a hymn, which Mr. Pearson said he recognized as "Rescue the Perishing."

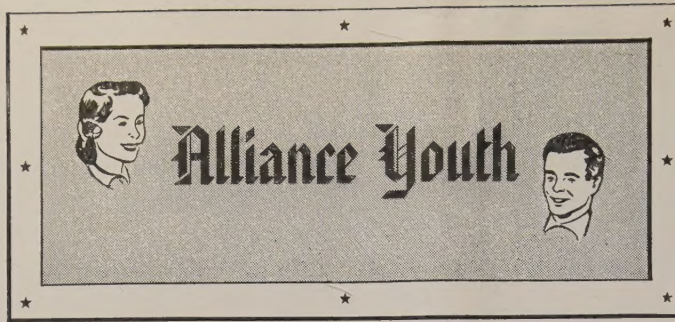
**India's president assures missionaries of freedom:** President Rajendra Prasad, of India, assured foreign missionaries that his government had no intention of curtailing their freedom or interfering in any way with their church work. He said that Indian as well as foreign Christian missionaries were welcome to preach the message of Christ in his country. But he warned Indian missionaries that loyalty to country must supersede loyalty to faith. Dr. Prasad spoke at ceremonies marking the 1,903rd anniversary of the arrival in India of St. Thomas, a disciple of Jesus.

## THE PRESS

**First Soviet-printed Bibles since 1917 now ready:** The first new edition of the Russian Orthodox Bible since the Bolshevik Revolution will be released in January, according to a report from Moscow published in the *New York Times*. The volume, edited by the Moscow Patriarchate of the Russian Orthodox Church, will have a first printing of several hundred thousand copies. Subsequent printings are expected to carry its production into the millions. The new edition will fill a critical need for Bibles among Orthodox believers in the Soviet Union. Many churchgoers now carry badly tattered Bibles dating from the last century or the early years of this century.



Rev. R. E. Cutbirth  
Editor



Here are some good

## Helps for AYF Services

At one time or another practically every youth group casts about for new ideas for its services. Where imagination, creativeness and planned programing are lacking, that youth service is slowly dying, if it is not already dead. The tragedy of too many AYF services is a week-by-week sameness that eventually spells spiritual doom to any group.

In recent months both our National Youth Secretary and the editor of this page have received many requests for idea suggestions for youth services and for organizational information for new groups. Today the youth page is being devoted to a review of several publications that every AYF ought to possess and continually use.

Among the larger books exclusively devoted to youth services is one entitled *52 Workable Young People's Programs* by Theodore W. Engstrom. Originally published in 1950, it is now in its third edition. As the title indicates, the book contains programs for a full year. Practically every type of service is represented, ranging from a New Year's service to one evangelistic in nature. In between are special missionary and other programs designed to promote Christian character and service. Other typical programs include Stewardship, Consecration, An Old-Fashioned Spelling Bee, "Man on the Street" Program, What We Believe, The Ten Commandments for Today, "Talent Scout" Program, Christmas Service, Thanksgiving Service, Debate, Missionary Heroes, Chemical Object Lessons, and many others. Every program is worked out in complete detail, enumerating

the personnel needed for each service, even to the listing of appropriate hymns for the specified program. This book will prove to be singularly valuable to any group that will make use of it. The author, Mr. Engstrom, has had many years of experience of working with youth groups in varied capacities. He is currently the executive director of Youth for Christ International.

Perhaps the most effective booklet which has appeared in print especially designed to deal with the organization and operational techniques of a youth group is *Going Places with Christ* written by Rev. T. E. Thompson, of Detroit. It is quite appropriately subtitled "A Guidebook for Christian Youth." In his foreword to the book E. W. Richards writes, "The theme of *Going Places with Christ* is the efficient operation of a youth fellowship. It avoids needless generalities and involved techniques, and is down to earth. Program chairmen will discover worthwhile ideas, and the pastor and youth leader will find it useful as a plan of operation. The book will encourage an enlarged program of activity for youth." This book is absolutely basic to the understanding of the place and purpose of any youth group. It deals with every phase of youth groups, from their organization to responsibilities, committees, various activities, special features, etc. An absolute must!

In the area of books solely devoted to youth service ideas is Christian Publication's own quarterly, *Youth Fellowship Programs*. Publication Secretary P. B. Christie writes, "The guidebook for Christian youth entitled *Going Places with Christ*

is intended as an aid in the organization and proper operation of an id youth fellowship group and quarterly program booklet is tended to tie in the suggestions made in the guidebook. We have always felt that these were helpful publications and would like to see them more widely used by our Alliance youth." The quarterlies indeed are excellent and afford many splendid suggestions particularly desirable for any AYF service.

Space permits the review of only two other booklets for program aid. They are *Round Table Programs for Young People* and *Effective Young People's Discussion Programs*. Both are written by Mr. Robert Parsons, director of Moody Bible Institute radio station WMBI. These two publications concern themselves with particular type of youth program of the discussion variety. In his preface Mr. Parsons says, "The effective young people's program must entertain without violating the teaching of the Bible. It must be bright, not light; fresh but not flippancy. It must be a program which young people will enjoy presenting, and which at the same time will point their thoughts toward the Lord Jesus Christ and His claim upon their lives. These two booklets are an effort to combine these two necessary qualifications." Each program includes an outline for the entire meeting which is flexible enough to permit any desired alterations or additions.

All five books are available through either Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa., or W. H. Dietz, Inc., 10 South Wabash Ave., Chicago 3, Ill.\*

\*52 *Workable Young People's Programs*, by Theodore Engstrom, \$2.00.  
*Going Places with Christ*, by T. E. Thompson, 50c.  
*Youth Fellowship Programs*, 20c a quarter.  
*Round Table Programs for Young People*, by Robert Parsons, 60c.  
*Effective Young People's Discussion Programs*, by Robert Parsons, 60c.

### The 1956 AYF Program Contest Is On!

A special program sponsored by the national youth office of The Christian and Missionary Alliance through May 31, 1956.

WATCH FOR NEXT WEEK'S  
YOUTH PAGE!



## An Airlift from Nabire

By E. W. ULRICH

SOME writers have an idea they can do better work on the shores of a tropical isle, as if being in a remote spot is a help to them. If that is what it takes to qualify as a writer I should try my hand, for I certainly have found a remote spot. One of the small airstrips now prepared for use in servicing our interior stations of New Guinea is such place.

During the last war this airstrip, known as Nabire (Nob-e-ray), was used by the Japanese for their fighter planes. Bombs put it out of commission and for the past twelve years the jungle has had its way. It sounds simple to reclear the land and to fill a few score holes made by bombs, but each hole had first to be dug deeper and wider to loosen the surrounding soil. The concussion when the bombs exploded packed the ground so hard that water cannot drain through. Merely filling a crater like that with earth makes a king size mudhole.

From the airstrip to the native village of Nabire with its seventy inhabitants is a walk of about five minutes. One Dutchman lives there also. He operates a plant for extracting oil from coconuts and also cuts ironwood, which is much in demand.

Coastal ships call at Nabire only once a month. There are no permanent buildings except for the warehouse building we have just completed. Yet this isolated location is an important base from which supplies can be flown to the Wissel Lakes. It is much cheaper to transport freight and baggage by sea to Nabire and lift them from there by plane than it is to fly them all the way from our main base at Sentani. Between this new base and Obano, one of the airstrips for the Wissel Lakes, the flying time is only thirty-five minutes. From Sentani the trip requires at least one hour and thirty minutes. Two flights a day can be made from Nabire to the Wissel Lakes. Using this strip we can now

deliver a daily load three hundred pounds heavier than we could with the first plane and the cost is less than one-third as much as a single trip used to cost.

The government had built an airstrip some years ago at the Wissel Lakes but it had never been put into service because no way had been found to drain it. It was much simpler to abandon it and use planes that could land on the surface of the water. However, now that we are no longer using an amphibian plane, our missionaries with the help of natives have solved the drainage problem and we have the use of an airstrip adequate for landing the lighter weight Cessna.

In the Baliem Valley another airstrip is also operational. Weeks of backbreaking work on the part of both missionaries and natives were required to prepare it. A ten per cent slope necessitates landing uphill and taking off in the same direction regardless of the wind. However, as the plane's load usually is

light at the take-off that has presented no serious problem. Already I have flown tons of supplies to these new strips.

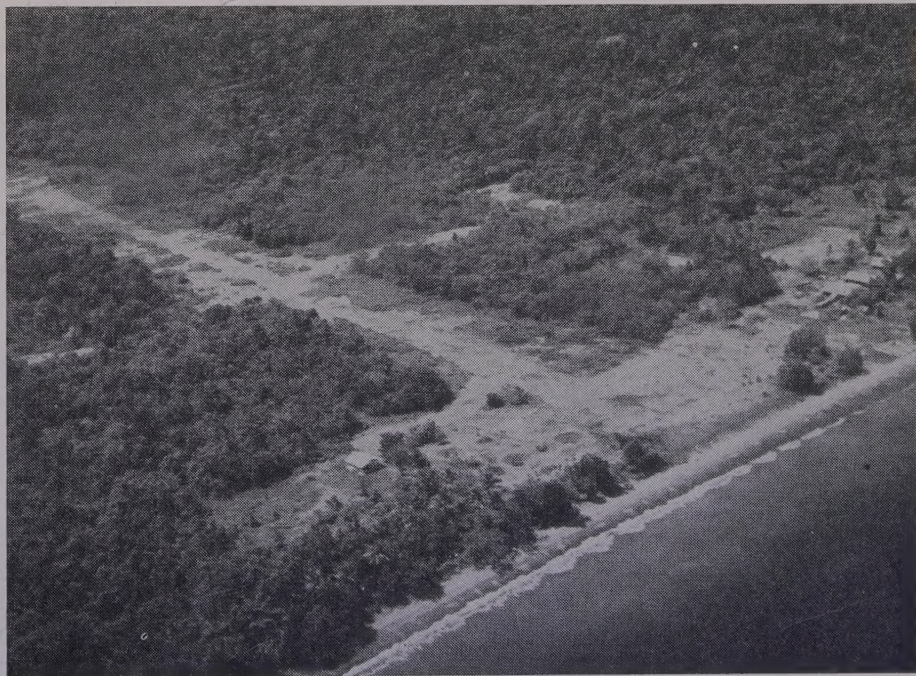
Work is progressing on the next step of our supply plan. At Homejo, the station furthest interior, the airstrip has to be literally carved on top of a mountain. As soon as Homejo has a direct supply route it will become our advance station for moves farther interior to the Kemandora and Ilaga areas.

The way enormous obstacles have tumbled in the face of this advance convinces us that God is directing our efforts to reach the tribes of New Guinea. What has been done is but a beginning. With the equipment now in use operational costs are at a minimum and a high volume of supplies is being transported.

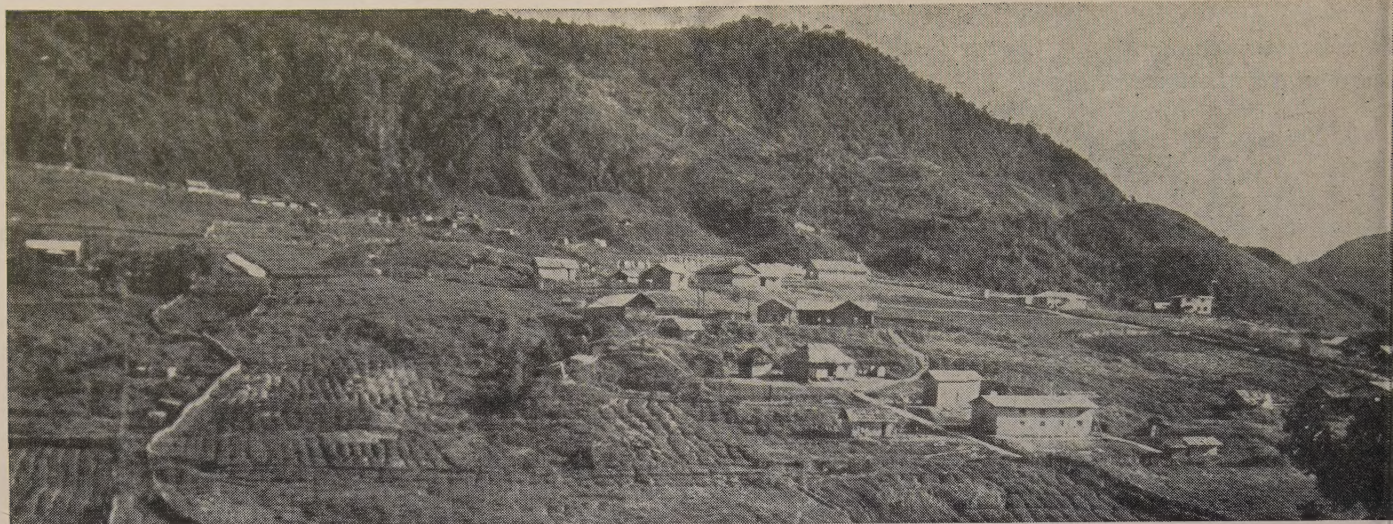
As I fly alone over these trackless jungles and through deep valleys skirting jagged mountains I have plenty of time to pray and think. About the only time the people below me ever look up is when they hear the plane. We trust that soon some of them will be "looking up" for other reasons. When the light of God's love is shed abroad in their hearts by the Holy Spirit they will praise God they were given a chance to hear. Then the labor which is going into filling bomb holes, cutting trees and smoothing landing sites will be forgotten in the joy of wit-

*The Nabire airstrip (see foreground) with the Mission warehouse and living quarters for crew is at the left. A native village is at the right.*

E. W. Ulrich







*Enarotali (Wisselmeren) is the site of the first Alliance mission station established in New Guinea and is the headquarters of the Mission. The Bible school students' dormitory is in the immediate foreground, followed by the houses for the Kapauku workers, teachers and missionaries, the Mission office, the*

*church and a primary school. A Kapauku village can be seen at the base of the mountain at the left, while Dutch government buildings are located to the right. A Roman Catholic church is at the extreme right of the picture. Supplies are flown to the Obano strip and brought here by small boat.*

nessing the transformation in their lives.

I am looking forward by faith to the day when a passenger in the plane will be a Christian tribesman from the interior trained to minister the Word of God among his own people. In villages below us there will be Christians who pray for us as we fly above them and we shall be able to point out many places where they worship. At the little airstrip we shall be met by members of the church welcoming their pastor. The missionaries will have pushed farther interior and will be engaged in opening new areas where the gospel has not yet been preached. Toward these goals we are now laboring and we are counting on you in the homelands to "continue in prayer, and watch in the same with thanksgiving; withal praying also for us . . ." (Col. 4:2).

## Plagues Followed by Repentance

By Rev. Ivan Lay, Indonesia

Dyaks living in the Belawit and Pa Bawan areas have been turning to the Lord in such large numbers as to arouse special interest. When asked how he accounted for the fact that nearly four hundred Dyaks had been either converted or reclaimed within a year's time, the pastor of the Belawit church, who is also superintendent of the district, told of unusual plagues. These visitations

appear to be judgments from God and have been followed by confession and repentance on the part of the people.

The pastor said that when the rice was still quite small the latter part of 1953, the people of Belawit village were all busy weeding their plots when out of a sky comparatively free from clouds a rain of worms began to fall. Even when the villagers noticed, they gave little heed but continued with their weeding. Before long they saw their rice beginning to wilt and found that the worms were eating the roots. As quickly as possible the villagers brought their ducks to eat the worms, but they could not destroy them rapidly enough to save the rice plants. Presently the people noticed that none of the rice belonging to Christians had been touched. This was more remarkable in view of their plots being interspersed with the rest, only narrow dikes separating them. The Christians and the pastors in the area pleaded with the others to recognize this as a visitation from God, but like Pharaoh they hardened their hearts and refused to repent.

In September, 1954, another disaster came to the area in the form of wind and hailstones. So severe were the storms that some longhouses were broken down. (An entire village may live in one or two longhouses, each family having an apartment or section.) Hailstones broke through the roofs and in some

instances destroyed even the framework of the houses so that the material could not be reused. Again the Christians were spared. The only houses completely destroyed severely damaged were those of non-Christians. One longhouse was destroyed right to the wall of a section belonging to a deacon of the Belawit church. This time the people adopted a different attitude. Some of them said, "If we do not repent a worse thing will come."

The pastors of the area waited to see whether or not the repentance was genuine before reporting what had happened. It was not until February and March of last year that they were convinced. At that time an epidemic began to take a large number of lives. Those who had believed on the Lord gave thanks to Him that in His mercy He had withheld this sickness until they had turned from their sins and been saved. The trial of their faith is precious for it has proved them to be loyal followers of the Lord Jesus Christ.

Many other areas are in need of revival. The people are still impatient and backsliders are hardened in their sins. An awakening will come only in answer to prevailing prayer. Plagues alone do not soften the hearts of backsliders and sinners. Only the Spirit of God opens their eyes to realize that He is speaking to them and that they turn to Him in sorrow for their sins.



# The Growing Sunday School

ALMA L. GILLES, Editor

## Visual Aids Will Help

Sunday school teachers by the hundreds are turning to visual aids to help make the truths of Scripture clear to their pupils. They've heard that a pupil learns quickly through the eye gate and that he remembers what he sees longer than what he hears.

It is true that visual aids effectively teach vital truths and clarify hazy ideas or impressions.

But some teachers haven't realized these results. Their pupils appear to be more "entertained" than "taught" by the visual materials. Some teachers have questioned the value of visual aids because they haven't gotten the results they expected.

Visual materials are neither good nor bad in themselves. Their use determines their effectiveness. And the most good things, visual teaching materials can be misused and often are.

To be most effective, a visual aid must be selected carefully as a fine tool. And that is exactly what it is—a teaching tool. When that fact is forgotten, the teacher does not use the tool properly and the results are disappointing.

Since there is a wide variety of visual aids available—flannelgraph materials, models and replicas, charts, maps, flat pictures, films and others—the teacher must select the tool which will best illustrate the truth clearly to his particular pupils, and one which is practical in his teaching situation.

A beginner's teacher, for instance, would not choose a map showing the area where Moses was born to illustrate the Bible story. Four- and five-year-olds just don't understand maps. But a tiny basket with a doll inside floating on a mirror or a blue paper lake, or a flannelgraph scene, would help to make that story "live" for the young pupils.

A junior teacher whose class meets in a room with other classes would disturb every class in the room if he used a sound film. Even though the film might be perfect for illustrating that particular lesson, it would not be practical in his teaching situation.

After a visual teaching aid is selected, the teacher must familiarize himself with the tool and the proper use of it. He must know the Scripture lesson well so that he can fit the teaching aid into the lesson presentation so smoothly and easily that it actually becomes a part

of the lesson. This means, too, that he must practice using the visual aid until he is not self-conscious while using it.

Does that sound difficult? It is not. But the presentation requires thorough preparation.

Regrettably there are teachers who think of a visual aid as an easy way of presenting a lesson. They carelessly slap flannelgraph figures on the board, tell a sketchy Bible story, and pride themselves on the good behavior and interest of their class members. What they don't realize is that their pupils sense their lack of preparation and are merely pleasantly entertained. They have not learned much.

Teaching requires preparation—even with visual aids. Visual materials in the Sunday school must not be regarded as entertainment or cure-alls for discipline problems, but they must be used as aids to learning.

Fortunately many Sunday school lesson materials recommend particular visual aids as an integral part of the teaching program. Instruction on how to use the visual aids is given right in the teachers' manual. (This is true of the Sunday school lesson series recently adopted by The Christian and Missionary Alliance.) Such help makes it easy for even an inexperienced teacher to use visual aids acceptably.

The visual aids themselves, such as flannelgraph, films, object lessons, etc., give complete instructions on how to use them most effectively.

If you are not now taking advantage of these wonderful teaching tools, by all means begin next quarter.

For most effective use select each visual aid with care. *Be sure that:*

- it exactly illustrates the lesson truth or may be adapted to fit.
- it makes the lesson clear to the particular age level of your class.
- it will not disturb or distract other classes nearby.

*Be sure that you:*

- thoroughly prepare the lesson, integrating the visual aid.
- practice using the material until you don't feel self-conscious.
- use it as a teaching tool.

Visual aids may be effectively used with all ages. Give your class members an opportunity to grasp spiritual truths quickly and easily and remember them longer as you visualize the lesson.

## Adults Are Important

The very first step for a Sunday school or church that wishes to make sure it is serving all segments of its community is a census to determine how many older people are potential members of the Sunday school. Usually the results of such a census are literally amazing. Even the smallest church will invariably learn that there are enough older adults in the area it serves to justify its launching a vigorous program to serve this group of people.—HENRY JACOBSEN, in *Christian Life*.





News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### The New Generation

On November 21, to *Rev. and Mrs. Lowell Young*, St. Paul, Minn., a son, Terrance Cameron.

On November 30, to *Rev. and Mrs. K. D. Dobson*, Fort Thompson, S. Dak., a son, Leslie Earl.

### With the Lord

Another long-time member of The Christian and Missionary Alliance went to be with the Lord on November 7, 1955. *Mr. Eldon A. Matthew*, of Beccaria, Pa., suffered shock on April 29 when the Beccaria Alliance church burned, and broke his ankle while helping to clear away the debris on April 30. At that time his health failed until he suffered a severe heart attack which led to his death. He was sixty-three.

He attended the local Alliance church from its beginning in an old school-house, then in the Miner's Hall and finally in the church building. He hauled most of the material for the church with a team and assisted in the erection of the building. Faithfully attending and sacrificially supporting the work, he served for many years as Sunday school superintendent and board member. He was in his twenty-seventh year of perfect attendance when illness overtook him. *Mr. Matthew* had a great missionary vision and prayed earnestly for the whole world.

Funeral services were held on November 11, with *Rev. O. Gene Bartmas* in charge. Many gathered in the newly-built church to pay tribute to a saintly life and to accept the challenge left by his consistent witness of his Lord.

### Church Burns Mortgage

The North-West Christian and Missionary Alliance Church, of Chicago, Ill., of which *Rev. Charles J. Chrimes* is pastor, had a mortgage burning service on Christmas Sunday morning. *Rev. Cecil R. Thomas*, Superintendent of the Western District, was the speaker.

This beautiful church and parsonage were built in 1940 by the Plymouth Brethren at an approximate cost of \$100,000 and were purchased by the present group in December, 1945,

for \$50,000. The estimated value of the property now is approximately \$300,000.

Although the congregation has not been large God has seen fit to bless its efforts. Besides being able to pay off the mortgage several years ahead of its due date, God has also enabled them to greatly increase their missionary giving.

### Poughkeepsie Builds Beautiful Church Debt Free

Members of the congregation of The Christian and Missionary Alliance Church of Poughkeepsie, N. Y., feel that all glory for their beautiful new church which was dedicated on November 27, 1955, belongs to God, writes the pastor, *Rev. W. Emerson Ackerman*.

The church, which now has only sixty-one members, had even fewer than that when ground was broken for the new sanctuary in October, 1952, and only \$2,500 on hand. The value of the building recently dedicated has been estimated at \$100,000 and it is entirely debt free. A white frame structure in the typical New England style, it is a testimony to the faith and works of a loyal pastor and his small congregation and the goodness of God. Four full columns were devoted to the amazing story in a local newspaper.

The pastor related how God led him through a scriptural promise to call the congregation together on a Sunday afternoon and lay the plans before them for their consideration. The unanimous feeling that God would have them go ahead led the executive committee to appoint a building committee and the work began, with complete trust in a great God. Both money and labor came from members of the congregation and from unlooked-for sources, enabling the payment of every bill when it came due. No fund-raising events were held, no begging done, just simply a continual trusting of the

## Letters

### Meets Pastor Duma

I have been reading and enjoying *ALLIANCE WEEKLY*. Just a few days I read two articles about Pastor Duma, an African pastor in Durban, a man of faith and the Holy Spirit and much of the Lord to lead even white men the Lord (*ALLIANCE WEEKLY*, Nov. 2). When I read about him I said in heart. "I am going to have a visit with him if he is in Durban at this time." We have a wonderful God who leads children. Two young missionaries from the SAGM came on board to take Teasdales (my companions) to see city. I was asked to go along too. The missionaries knew Pastor Duma and we should call on him after dinner. We had a lovely visit we had with him and wife, and his prayer as we left I shall long remember. I do so praise the Lord for leading you to send me the paper. How wonderfully the Lord works! His ways are past finding out. — *MARY JORGENSEN, Durban, Africa, en route to Africa Inland Mission, Tanganyika.*

Lord for every need as it develops.

Nor did the congregation forget the primary aim of the Alliance, the spreading of the gospel to the ends of earth. In 1952 the missionary pledge was \$3,000 and last October it was more than doubled, hitting \$7,770. At that time, when the bank balance went down and bills were coming due, each morning prayer meetings were held from 6:30 until 7:30 from Monday to Friday to decide whether they should continue the work of faith, proceeding without loans or mortgages. God abundantly answered as more than \$1,200 came in before the week was over. A taxi driver who knew of the work drove up one evening and a crumpled \$100 bill in the hand.

(Continued on page 12)

North-West Christian and Missionary Alliance, Chicago, Ill.





## Sunday

DAILY READING—Psalm 37:1-11.

DAILY TEXT—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (verse 3).

John Wesley used to spend a large amount of money in helping those less fortunate than himself. On one occasion a poor minister received a very interesting letter from him containing the words, "Trust in the Lord, and do good, . . . and verily thou shalt be fed." The good founder of Methodism said, "I felt impressed to write and call your attention to this promise," etc. He enclosed a five-pound note, but said nothing of this in his letter. The answer from this minister has happily been preserved. "My dear Mr. Wesley, How can I sufficiently thank you for your interest and gift? I have often read that verse and many expositions of it, but this is the best expository note I have ever seen."—A. B. SIMPSON.

## Monday

DAILY READING—2 Samuel 10:1-12.

DAILY TEXT—"Be of good courage, and we will play the man for our people" (verse 12, A.S.V.).

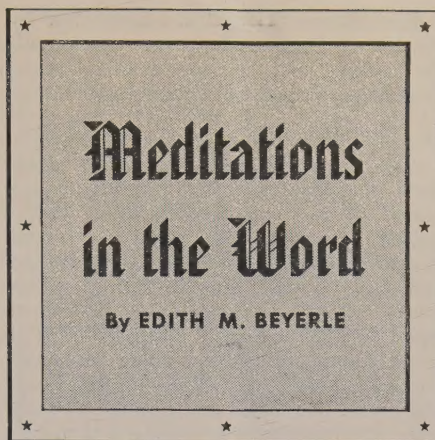
Our life upon this planet does not progress smoothly along its course as a lazy river. It is rather like a swift mountain stream; dashing rapidly forward, plunging downward, ricocheting against jagged rocks and racing onward with ever-increasing momentum. There is much hardship and opposition all the time. But if we will try to work through these things and turn them to our advantage they will help us to grow into bigger people. Inside the motor of your car there are six or eight combustion chambers. In these chambers explosions are constantly taking place when your engine is running. These explosions are what give it its power. It would be much quieter and make less vibrations if these explosions would stop. But it would also have no power. So is life. The explosions of pain, suffering, crises, hardship and opposition are what give us our power. . . . We do not need to pray for an easy burden but for a stout heart.—DALE WHITSON.

## Tuesday

DAILY READING—1 Corinthians 12:4-14.

DAILY TEXT—"The manifestation of the Spirit is given to every man to profit him . . . to another prophecy" (verses 7, 10).

The prophet is God's representative in the world. He is a proclaimer of divine truth without fear or favor as it pertains to man's redemption of his personal walk with God. God has had His prophets in every age. There have been varying degrees of their fervency and of their faithfulness, but God has always had His true prophets for every age. Without the true prophet His cause would fail in the world. There have been periods when the number



of the true prophets has been upon a diminishing scale. But this diminishing scale never reaches the vanishing point. . . . It has ever been the chief strategy of Satan to hush the voice of the true prophet more than all things else. When the voice of the prophets abounds, Satan's kingdom trembles and the powers of principalities and evil are shaken in defeat.—THE HERALD.

## Wednesday

DAILY READING—Matthew 26:31-41.

DAILY TEXT—"He . . . saith unto Peter, What, could ye not watch with me one hour?" (verse 40).

*One little hour for watching with the Master,*

*Eternal years to walk with Him in white;*

*One little hour to bravely meet disaster,*  
*Eternal years to reign with Him in light.*

*One little hour to suffer scorn and losses,*  
*Eternal years beyond earth's cruel frowns;*

*One little hour to carry heavy crosses,*  
*Eternal years to wear unfading crowns.*

*Then souls, be brave and watch until the morrow,*

*Awake, arise, your lamps of purpose trim;*

*Your Saviour speaks across the night of sorrow,*

*Can ye not watch one little hour with Him?*

—AUTHOR UNKNOWN.

## Thursday

DAILY READING—2 Corinthians 7:1-10.

DAILY TEXT—"I am exceeding joyful in all our tribulation" (verse 4).

Are you one of God's afflicted ones? Is sickness your portion? Or do you meet with contempt and opposition? Or have some of your fondest hopes been disappointed? Know that your trial, be it what it may, is good for you. It is your Father sending. Pray that it may be blest to your soul. Pray that you may not only have a spirit of resignation, but also of thankfulness. Even a worldly man may be resigned, because he may feel that it is useless

to resist God. But it is grace alone that can enable us to welcome affliction, because it is our Father's will. It is grace alone that can enable us to say with St. Paul, "I am exceeding joyful in all our tribulation." If your sufferings of mind or body are great, think of the "Man of Sorrows"; His were greater. Bear them patiently and cheerfully for His sake.—HENRY ARTEMUS.

## Friday

DAILY READING—Matthew 3:16-4:11.

DAILY TEXT—"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (4:1).

The little word "then" is the connecting link between the closing words of chapter 3 and the opening words of chapter 4. Jesus had just been baptized by the Spirit and received God's approval of the event and its Recipient, and is now led by that same Spirit into a place of awful and fearful temptation. As the Son of Man who was to "fulfil all righteousness," as well as become the Great Example of all who would follow in His train, Jesus must be fortified by the Spirit's fullness before encountering the thrusts of the archenemy. If He, the Son of God as well as Son of Man, needed this baptism, how much more do those of infinitely lesser personality and power require the same infilling to meet victoriously the onslaughts of Satan! Jesus defeated the enemy by use of the Scriptures; so must the child of God. But it is the Holy Spirit who knows which Scripture to apply to each temptation, and no one is secure to lean to his own understanding. This is only one reason for the command, "Be filled with the Spirit" (Eph. 5:18).—PAMELL.

## Saturday

DAILY READING—Matthew 15:21-28.

DAILY TEXT—"His disciples came and besought him, saying, Send her away; for she crieth after us" (verse 23).

Jesus is not so tenderhearted that He cannot see us suffer when suffering is the best experience for us. He does not immediately lift burdens from our shoulders when it is needful for our growth that we bear the burdens longer. There is a mawkish sentimentality about too many people's ideas of Christ, as if He were too gentle to endure the sight of suffering. It is possible to be too tender toward pain. It is possible for parents to be too emotionally kind to their children. Uncontrolled pity is positive weakness, and it is oftentimes very injurious. Christ's tenderness is never too tender to be wise as well as tender. He never makes the mistake of yielding to any one's entreaties when denial would be better than acquiescence. He never lets us have what we want because He cannot bear to say "No" to our tearful cries. He is not so tenderhearted as to allow His own disciples to go unchastened when only chastisement can promote their growth.—J. R. MILLER.





For February 5, 1956

## Jesus Teaches Gratitude

Luke 17:11-19

**GOLDEN TEXT**—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—Psalm 92:1.

**DEVOTIONAL READING**—Psalm 100.

### Introduction

Jesus has just taught a lesson on the subject of forgiveness that staggered His disciples. He has made it clear to them that there can be no place in His kingdom where good gives place to evil. Forgiveness must be granted as often as it is requested even if the offending party seems insincere in his attitude (Luke 17:3, 4). Such an innovation in teaching wrings from them a prayer for increased faith. Christ suggests to them the unlimited potential of the gracious spiritual gifts of His kingdom. He further shows them that all God's bestowals are not on the basis of merit but of grace. Service in His kingdom should be prompted by deep gratitude for His unmerited favor rather than by expectancy of reward for duty done. Realizing that this concept of gratitude is radically different from anything they have previously been taught, He adapts it parabolically to help them grasp (a) the human weakness of ingratitude (Luke 17:17) and (b) the unusual instance in which gratitude was expressed (Luke 17:16b) in the account of the ten lepers.

### I. A Desperate Cry (Luke 17:11-13)

(1) Jesus was on His way to the city of Jerusalem. The popular route taken by the Jews bypassed Samaria. The expression "through the midst" may refer to the border area of the two provinces. There would be no reason to mention both areas unless this were so.

(2) Lepers were not permitted to enter the village. They met Him just outside the town. This terrible disease rendered its victims social outcasts, subjects of the greatest pity. There were ten of these sad victims traveling as a hopeless band, begging for food, not daring to ask for communion outside their own circle.

(3) They were segregated not only by

public abhorrence of the disease, but by the law of Moses. They were ceremonially unclean and, except in rare cases, abandoned to physical hopelessness.

### II. The Divine Response (Luke 17:14)

(1) "Go shew yourselves." The assurance of deliverance was implicit in the nature of the command to show themselves; otherwise there would be nothing to show but white leprous stumps of fingers and toes, disease and decadence. This severe test of faith seemed to find them equal to the occasion. Desperation is a good ground for faith. There remained nothing to them but hope in the Lord. They were not healed and dismissed. They were dismissed with a command demanding the obedience of faith. George Müller said: "Obedience is the soil in which faith grows."

(2) Obedience was the activity of their faith. Faith without obedience is not faith. Hesitancy here would have been tragedy. The miracle lies in the unanimity of their response as well as the display of divine power. This is the finest commentary possible on James 2:14-26. To claim the virtue of faith without the obedience of faith is presumption.

### III. The Grateful Samaritan (Luke 17:15-19)

(1) The genuineness of his gratitude was shown by his willingness to delay the climax of his deliverance to pay tribute to his Deliverer. Are we not so anxious to enjoy the immediate blessings of God that we delay or even overlook thanking the Giver?

(2) The importance which he gave to the expression of gratitude to his Deliverer is further emphasized by his great exuberance. This was no quietly breathed prayer but a shouted gratitude.

(3) Whatever his theology of Christ (v. 13) he knew that his deliverance was an act of God (John 3:2b) and that God should receive the glory.

(4) The acts of God always point out the instrument as the servant of the Most High. It was no sacrilege for this Samaritan to fall at the feet of Jesus. He recognized the deity of his Deliverer in this display of His power. Jesus did not refuse worship from this overjoyed man.

(5) The ratio between gratitude and ingratitude (or unexpressed gratitude) is shocking. Gratitude, like all other virtues, is ingratitude unless it is expressed. Thank-giving for favors done means little or nothing if it is not directed to the one who has done the favor. The nine may have been rejoicing in their hearts as they hurried to the priest. They may have verbally shared with one another their joy at deliverance. The glaring failure in their expression is that they did not thank their Deliverer. If they did have thankful hearts (as they no doubt did), God saw their hearts. Jesus is teaching here that virtues find their utmost value and perfection as they are outwardly expressed. Gratitude is reciprocation for unmerited favor. In this way it differs from reward, which contains the obvious element of remuneration.

(6) This story has an ironic twist. In the parable of the Good Samaritan, expression of virtue was found where would be the least expected by the rogan Jew ("stranger," v. 18; "a Samaritan," v. 16). Here the Samaritan shows the work of the law written in his heart (Rom. 2:15). Gratitude is spontaneous; it is anything. If it is prompted by further stimuli it loses its quality of prompt pleasure. The faith of this "stranger" perfected by obedience and enhanced gratitude.

### Continue in Prayer

Asked as to how much time he spent in prayer, George Müller's reply was:

"Hours every day. But I live in spirit of prayer. I pray as I walk and when I lie down and when I rise. All the answers are always coming. Thousands of thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until it comes. . . . There is an unchanging promise of Jehovah, and that I rest. The great fault of the children of God is that they do not continue in prayer; they do not go on praying; they do not persevere. If they desire anything for God's glory, they should pray until they get it."

## Local Conventions

### Convening January 29–February 5

*Christians attuned to the compassionate heart of Christ keep a window open to the world of men. Reports given by missionaries have the effect of opening hearts wider and relating what is happening in the world to the purpose of God revealed in His acts of reconciliation.*

### Western Pennsylvania District

Clairton, Pa. . . . January 29–February  
McKeesport, Pa. . . . January 29–February  
East McKeesport, Pa. . . .  
January 29–February  
Duquesne, Pa. . . . February

### Southeastern District

Miami, Fla. (Gospel  
Tabernacle) . . . January 30–February  
(Central Alliance  
Church) . . . January 30–February  
Leisure City, Fla. . . . February  
Hialeah, Fla. . . . February

### Southwestern District

Harlingen, Tex. . . . January 29  
Mercedes, Tex. . . . January 30  
McAllen, Tex. . . . January 31–February  
(Mexican Church) . . . February  
Pharr, Tex. . . . February

### South Pacific District

Phoenix, Ariz. . . . January 31–February  
Sherman Oaks, Calif. . . .  
January 29–February  
Simi, Calif. . . . January 31–February  
North Hollywood, Calif. . . . February



## THE ALLIANCE FAMILY

(Continued from page 12)

pastor. On another occasion, one of the men of the church was called to the office of an executive of the plant where he was employed and handed an envelope with fourteen individual checks totaling \$1,400 for the building fund. "If there's anything to practical faith," Mr. Ackerman told news reporters, "this is it! That is what we are trying to teach, trying to live." A service of dedication was held on November 27 at 10:45 A. M., with a cornerstone service at 3:00 P. M. the same day. Rev. H. E. Nelson, Home Secretary, brought the dedicatory message in the first service, with Rev. L. J. Sch, Sr., District Superintendent, offering the prayer of dedication for this miracle church. Mr. Isch also brought the message at the afternoon service. Alliance pastors of the area also participated in the special services, along with members of the executive and building committees of the church. Several of the former pastors of the work were present to blend their voices and hearts with others in offering thanks to the Lord for His great faithfulness in proving Himself to a small congregation that dared to believe God.

### New Church Begun at Leisure City, Fla.

A special service for the dedication of church property and the breaking of ground for a new church building was held by the South Dade Christian and Missionary Alliance Church at Leisure City, Fla., on December 18, 1955. Rev. T. G. Mangham, District Superintendent, brought the message, emphasizing the responsibility which God has entrusted to the congregation and pastor of this recently-organized work. Located thirty miles south of Miami, Leisure City is a rapidly growing development midway between the city of Homestead and the reactivated Homestead Air Force Base. The pastor, Rev. Marvin J. Moser, would be glad to meet any of the Alliance Family stationed at the air base or living in that area. He may be addressed at Box 340, Route 2, Homestead, Fla.

### Nyack News Flashes

World Missions in Review will be given at Carnegie Hall in New York City on Wednesday afternoon, February 22, at half past two. Participating will be the Nyack chorus, symphony orchestra, ladies' glee club and eight student speakers. . . . Dr. H. M. Shuman, President-emeritus of The Christian and Missionary Alliance, was the speaker on December 15, 1955, as Founder's Day was observed. Unveiled at that time was an oil portrait of the late Rev. William Christie, missionary pioneer to Tibet, in whose honor the girls' dormitory was named. . . . The Nyack Missionary Crusaders, a group composed of sons and daughters of missionaries, will tour Connecticut, Rhode Island, Massachusetts, Maine,

New Hampshire, Vermont, and Quebec, Canada, through the Easter vacation. . . . The Nyack Chorale will make its 1956 spring tour through New York, Pennsylvania, Ohio, Kentucky, Indiana, Illinois, Michigan, and Ontario, Canada, from March 2 through April 16.

### Blind Eyes Healed

Not only were the spiritually blind made to see during recent meetings held in the Missionary Tabernacle,

Charlotte, N. C., by Rev. Ned Iverson, but in answer to prayer God opened the eyes of an eight-month-old baby, born blind. A local physician stated that the child now has normal vision.

The pastor, Rev. Homer P. Williams, reports that a real spirit of revival was manifest during the campaign, with several coming forward to be filled with the Holy Spirit and many testifying of physical healing.

## Sunday School Workers



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## **Viet Nam**

### **Why the Tourane Bible School Did Not Close**

#### **Discouraging factors:**

1. For a while it appeared that Tourane would be included with Viet Minh territory and the Bible school property be separated from our field.
2. Unsettled conditions were unfavorable to operation of the school. Young men still were being drafted. In the past two years these things pulled the enrollment to as low as eighteen students.

#### **Urgent reasons for continuing:**

1. Young workers needed where pastors were too old to serve any longer.
2. Immense territories reopened to evangelism by Viet Minh withdrawal.
3. Preaching in the open air permitted under Viet Nam government.
4. An anticipated demand for graduates to serve as chaplains in the Viet Nam army.
5. Conviction that training Christian workers is not incidental to a fulfilling of the missionary calling, but is essential.

#### **Measures taken to secure backing for the school:**

1. The monthly Bible magazine featured the Bible school in each issue.
2. The first Sunday in August each year was designated as "Bible School Sunday" and special offerings were taken in the churches for student support.
3. Members of faculty toured among churches to represent the school.

#### **Results:**

1. Applications totaled sixty-nine. Sixty students qualified and were enrolled, making the largest number in the school since 1940; half of these are women.
2. One church gave 22,000 piastres (about \$650 U. S.). Others also did well. Some student support was volunteered by former students now in army. Gifts came in from individual donors in America and Viet Nam. One unexpected gift was received from Europe. These helped make up the difference between an insufficient Mission subsidy and the expense of a greatly expanded school.
3. Evangelistic bands from the school are being received enthusiastically in territory formerly under Red rule. Officials sometimes offer the use of buildings erected by Communists as centers of political indoctrination and have been seen themselves actively advertising the meetings.
4. Opportunities abound for student ministries in the enlarged city of Tourane itself and among the one million refugees from Tonkin.

**THE CHRISTIAN AND MISSIONARY ALLIANCE**

**260 West 44th St., New York 36, N. Y.**

**61 Glenvale Blvd., Toronto 17, Canada**